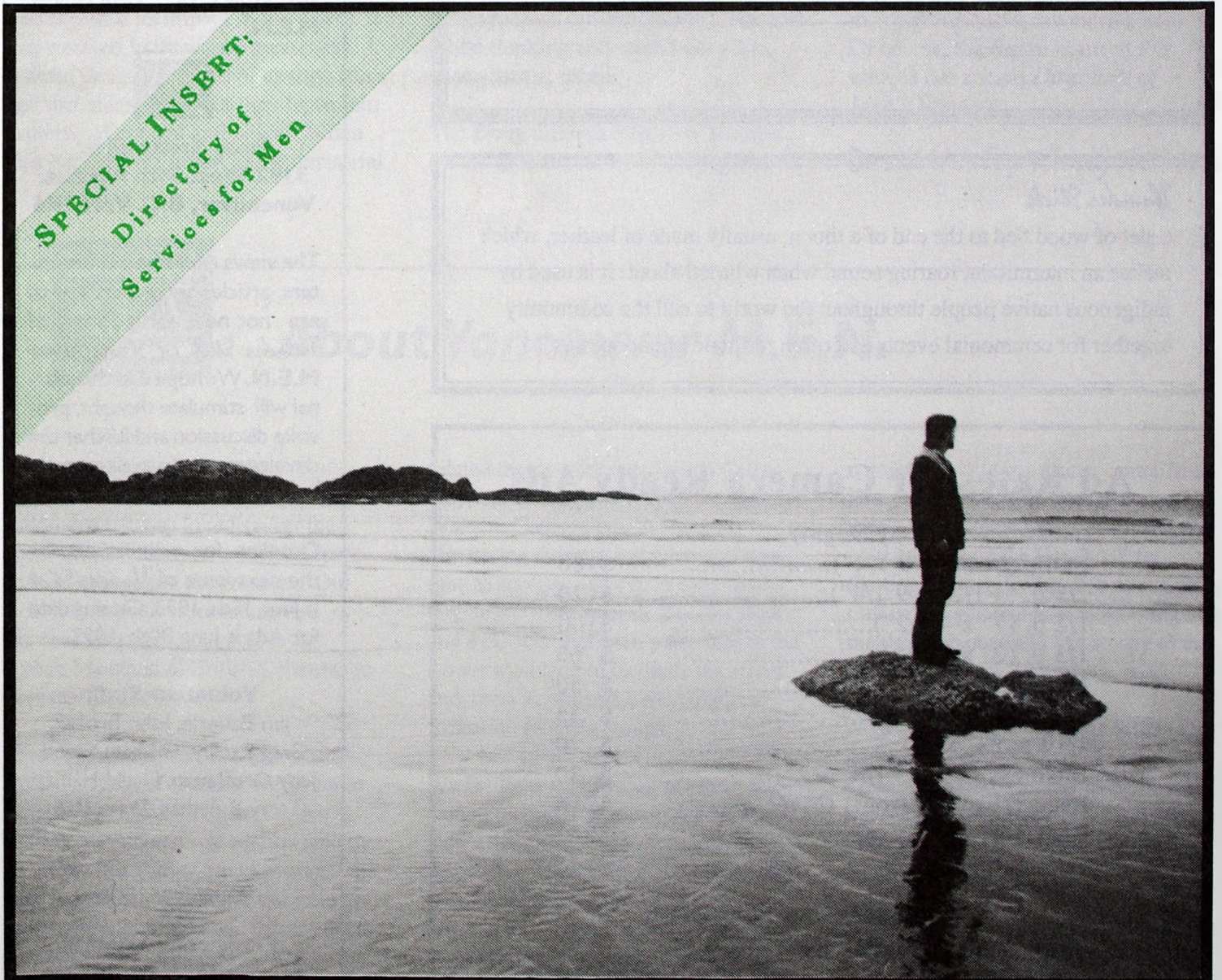


Thunder Stick

The Journal of Vancouver M.E.N.

SPECIAL INSERT:
Directory of
Services for Men



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Thunder Stick:

a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used by indigenous native people throughout the world to call the community together for ceremonial events and often for male initiation rites.

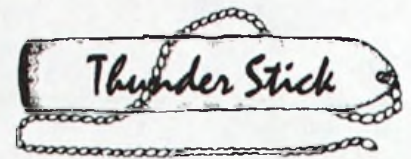
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VOLUME 3 NUMBER 2

Spring, 1993

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Thunder Stick is a publication of the Vancouver Men's Evolution Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide updated event news and the opportunity to direct a message to any aspect of **Vancouver M.E.N.**



Please direct mail to:

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The views expressed in the letters, articles and advertising of are not necessarily those of *Thunder Stick* or **Vancouver M.E.N.** We hope that this journal will stimulate thought, provoke discussion and further the development of a positive male mode of being.

Deadline for submissions for the next issue of *Thunder Stick* is June 15th, 1993. Closing date for Ads is June 30th, 1993.

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Equality between the sexes is an important issue. But what does it look like? We are different and we want different things. We see the world from different perspectives. So, for men and women, it is important to create a world with room for different views. This also extends to racial and cultural issues, amongst others.

The feminist movement has done much to expand the female viewpoint and increase its impact in the world. It has resulted in increased awareness. A natural danger in times of change is not that sides form, but they lapse into patterns of control and power. When this happens we revert to the territorial

modes of defend and attack. The greatest loss from this process is that we stop listening, and then our gains become lost or distorted. The irony is that we will never have control over the external world, and only a degree over ourselves.

Why is this important for a magazine on men's work? Because many men are seeking greater expression and self understanding. It would be a shame if either movement lapsed into black and white thinking and would not allow space for the other.

The Doug Gillette interview touches on the balance between the aggressive

and the creative/nurturing parts of ourselves and on the need to carve and protect a space for what's valuable in each of us. John Lee's interview speaks of the armouring that men evolve with respect to women while Dan Bruiger's article acknowledges the feminine within us. Both Lee and Gillette are coming to Vancouver this summer. There is an article on listening - to ourselves and others, a note from an prison inmate on the value of men's group and some more letters. Of course, the centre insert of this issue is our annual *Directory of Men's Services*.

David Hanley & Terry Keenan



About Vancouver M.E.N.

Vancouver M.E.N. is a network of volunteers. We believe that there is a deep need for men to rediscover the roots of masculinity as a positive force in our families and communities. Our goal is to provide information and services for men's activities in the Lower Mainland of British Columbia to support this need.

We are dedicated to making available the experience of learning and being in community with other men as we believe this atmosphere enables men to delve into the deeper issues that exist for men today. We have found drumming, storytelling, poetry, ritual, dance, shared work and the exploration of mythology to be effective in bringing men into community. We organize workshops with leading figures in mythopoetic and

related men's work (see Events Calendar); run two regular events: the Men's Wisdom Council, and Evening of Drumming for men and women; direct men to services and events specifically targeted to men; publish *Thunder Stick* and a Directory of Men's Services in the Lower Mainland to facilitate the above and, most importantly, encourage the formation of mens groups.

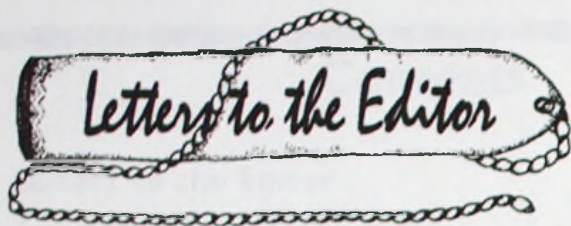
We facilitate the creation of small, self-managing men's groups as we believe men's groups are the most important vehicle for healing the isolation men feel and for helping us discover a grounded sense of the masculine. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camaraderie free of

competition. We maintain a centralized directory of men who want to be in a men's group in the Lower Mainland. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

Also available free of charge is the Directory of Men's Services in the Lower Mainland. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on the mailing list of **Vancouver M.E.N.**, write to us or call and leave your name, address, postal code and telephone number.





Dear Editor,

.....Thunder Stick is a consistently welcome paper in our house. You guys do great work - I really enjoyed that small article on the masked kidnapping - well done on showing up our follies as well as our ambitious fictions.

David Greenslade
United Kingdom

Dear Editor,

I wish to respond to Michael Talbot Kelly's article in the most recent edition of your magazine.

I too attended the Wingspan Conference last November, and perhaps because I am older (43) than Michael I failed to notice the lack of generational recognition that he wrote about.

It is my observation that the dearth of younger males at men's conferences is not due to any failure on the part of older men but rather that they (younger men) are just not interested in this sort of "work". Which is fine, for I believe with Carl Jung that individuation is the work of the second half of one's life. Let the young enjoy their youth. For myself a large portion of what men's work is all about is an inward Journey after one has experienced a few of life's highs and lows.

Any of the young who believe our work to be worthwhile will find us.

Be Glorious
John Brozak

Dear Editor,

May I offer a few ideas in response to Patricia Wilensky's letter in volume 3#1, she says, of Robert Moore "No matter how he attempts to explain the term or give it new meaning, he cannot take away its old patriarchal baggage". And again "... the story in its old patriarchal meaning."

It is part of the feminist linguistic *leger de main* that they have persuaded themselves and perhaps many others that 'Patriarchal' is a pejorative term. For me it is no more pejorative than 'matriarchal'. The word derives from functions associated with "the father" and for me the father is a word of honour dignity, respect and love. Attempts such as Mz. Wilensky's to give it the connotation of something unacceptable I find as crass and unacceptable as I would find attempts to link 'matriachial' with indignity.

I disagree with her when she says that "... nobody, other than a very small groups on the radical fringe of society, believes that males 'by nature and in essence' are harmful to other males, women and children." My perception is that the majority of the vocal feminist movement does in fact believe this.....

.....Mz. Wilensky says (of Moore) "Look at this sentence as a give-away: 'There is no way the human future is going to be secured without the co-operation of males, and even powerful males...' How sad! What a truncated view of our

combined destiny. Where is the sense that the distribution of power on the planet MUST change . . ." Yet Mz. Wilensky has just said "Men are doing their own work. Women are doing their own work. This is essential. At some point we have to work together." And she has said it, moreover, in a co-operative men's publication. Try getting a five or six page letter critical of feminism in a woman's magazine. I am happy and proud that she is published in *Thunder Stick*.

Nonetheless, the sense of the self contradictory is strong. Yet I am sure she would agree that even if all males were cretins a functioning society could not occur unless the cretinous 49% were co-operative. I feel therefore that she is objecting to the conjunct "powerful-males". Many feminists seem to me to be obsessed with concepts of power and all seem to miss the point that true power is inalienable, cannot be bestowed, inherited, bought or sold. That which IS transferable in these manners is merely material influence which can be instantly wiped out by shifts of political adversity. Those who seek this illusion of power illustrate by that very act their paucity of true power. True human power is that growth characteristic which men and women acquire in proportion to their own inner spiritual development such as exemplified by Buddah, Christ, Mother Theresa, Jeanne d Arc. If more men emerge with those qualities than women, no amount of affirmative action on earth will affect the distribution. Nor the struggles of the spiritually immature to find the back door. *Plus ca change, plus ca change pas*. I appreciate Ms. Wilensky's willingness to be in the dialogue. That seems to be important.

Sincerely,
Laurie Payne, 22-9 R.R.2
Chase, B.C. V0E 1M0

A LETTER FROM JAIL

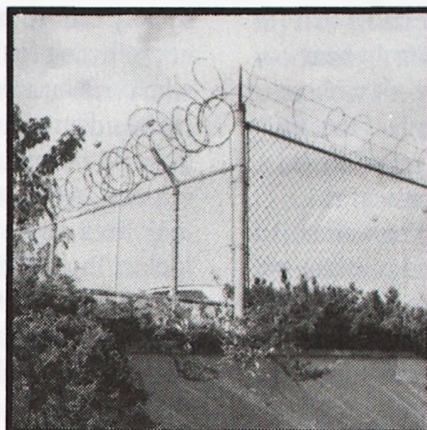
By Inmate #374491-B

Following the initiative of Greg Exelby, Vancouver MEN has agreed to help establish small men's groups in federal and provincial prisons in B.C.

As a first step Greg Exelby, Tom Glew and David Hanley have formed the first men's group at Matsqui Prison. The following letter was written by a member of that men's group.

Being surrounded by men all day, one would think that in prison the last thing one would want to do is join a men's group. However, my own personal experience has been both, one of fantastic fulfilment and one of exhilarating enjoyment. When my friends ask me "what is a men's group like?" I usually respond by telling them that it is a psycho-dynamic therapy group and

a North American native spiritual group all wrapped up into one. Yes, we men share our feelings at



these groups, be it sad, mad, or glad; however, it is the ritual side of the group, I believe, which truly allows us to experience who we are as men. Pounding drums, candles flickering, telling stories, it does something for us. Perhaps it is truly only at these times that we feel safe enough to let our inner child out to play. Hence for most of us we experience a wholeness

that we have never experienced before, and by this very action of allowing ourselves that opportunity to be vulnerable like children with other men, lies a man's greatest strength.

Dancing wolves, we meet;
like a father's heart beat,
a drum echoes;
as if it were a midnight vigil,
candles burn;
one by one,
each hidden child,
appears.

URGENT! We are looking for men who would be willing to participate with inmates in forming men's groups in penitentiaries in B.C. If you or your men's group are interested in the many challenges that will flow from this work please call Greg at 734-7884 or David at 732-3713. ●



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What We're Not

by Terry Keenhan

There is a lot of confusion about what the men's movement is about so I thought I'd add to it. Besides, the negative airwaves are so facilely filled it's getting hard to listen.

Men's work is not about jumping up and down in front of a fire, it is not about righting all the wrongs that we have done to each other and to women, it is not about purity, it is not about pretending to be something that we are not, it is not about creating more bull shit. It is about listening - listening to the voices which we have defiled through time - our own.

And what a miracle that would be - to truly hear each other - to sit without judgement, to feel that the very fate of the world did not rest on our next response, or the one after - to find some kind of harmony, room for more than just me, and yet still earn a living. Imagine a world in which our first compulsion wasn't to tell someone else what to do. Perish the thought.

Men's work is about honouring other men, those whom we so readily compete with, who mirror our desires and who mirror our self. What I love most about men is their natural directness, the caller of bull shit, the unlearned part that

society tries to bury. I'm not referring to the trickster who cries bull shit or creates distraction in order to avoid meaningful contact. At the end when I look back on my life will I look at my achievements or on the men and women I have really made contact with. Which will I regret the most?

And if we truly listen, some of the voices we might hear are very old - the ones inside. Men's work is about exploration, about letting something out, something we're afraid of and have been for a long time - ourselves. How hideous the thought. Not only would I have to look

at it, but so would everyone else. Why have I been so ashamed? Is it possible that it doesn't even matter - what a cosmic joke that would be.

Does men's violence emanate from not being able to listen, from denying and twisting so much, or from someone else training me to do so? Or, perhaps, because we were never heard or honoured in the first place. Taking up men's work signals an end to apathy, and hopefully to ignorance. Life is full of violence and we each have to look it in the eye, toe to toe, and face our fears. At best, and I mean the very best, men's work is about acknowledging who we are and what we're not. A man who is not proud of being a man has been wounded, and must be embraced - he has succumbed to violence, and will wound others. I know.

So for me men's work is about power - my own - about stepping forth, no, swaggering forth chest forward and open, without apology, and acknowledging ourselves so that we may acknowledge others, and moving on the way we're so driven to do. Screw the past and get on with shameless action, and when I've made space for other men I will have made



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Peace of Mind, Peace on Earth

How I Met the Woman in Me

by Dan Bruiger

I believe that each of us men has a side that *feels*, *relates*, *intuits*, and simply *is* in its groundedness in the experience of the *body*. I call this feminine because it complements the part that thinks, decides, analyses, judges, and is always doing - with which, by training, we men identify. While women tend to embody the "feminine" qualities more than we do, and we the "masculine" more than they, in truth these are faculties possessed by all humans. We need to have them in balance to be whole.

Plato explained the attraction of the sexes as the desire to be reunited with our missing half. Sexual desire, in other words, is at root a desire for wholeness, completion. The sacredness of this desire was underlined by Jung with his idea of the *anima* as the soul of the man.

Something happens in

midlife that makes it imperative for a man to embrace his feminine side. It is an inner movement toward wholeness. In my own case it was triggered by the break-up of a long-term relationship. True to the externalizing nature of my male mind, I began by making a list of the qualities I wanted the *next* woman to have. Only slowly, over the succeeding years, did I begin to grasp that women appeared to have something I lacked. And wanted. Not something they could give me, not another external source to satisfy my needs, but something I coveted for myself. Something I wanted to *be*.

Strangely, no one told me what that was. I only knew that I felt empty, without substance, off-center, and that women seemed to have the goodies. I didn't like being alone and dreamt of the next woman to fill my void. I began work on

myself--going to growth workshops, seeing therapists--but the gnawing emptiness persisted. Another relationship disaster. I resolved to get to the bottom of my bottomless pit, to stare the emptiness down by letting it be. I vowed to spend a year just getting to know myself, look after myself, enjoy myself outside any relationship. I had been through a lot of intense grief and learning, and came out of it a more loving man. Women began to notice this. After that

year I became involved in a triangle.

This marked the end of sweetness and light, and opened the door to a whole range of unsavoury feelings and behaviour. At the same time I found a teacher, a therapist, who specialized in the "dark side"-- the parts of ourselves we like to sweep under the rug. As I went deeper into relationship with my new partner, deeper into power struggle, and deeper into therapy, my jealousy, frustration and

► page 21

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*John Lee is the author of
Flying Boy 1 & 2,
Recovery Plain and Simple,
At My Fathers Wedding
and forthcoming in
June '93, Facing the Fire:
Experiencing and Express-
ing Anger Appropriately.
He was recently inter-
viewed for Thunder Stick
by John Brozak*

AN INTERVIEW WITH

JOHN

Q In one of your earlier books, you mention the idea that potential is a trap. Can you elaborate on the idea of seeing someone's potential and falling for them for that reason?

A Well, interestingly enough, most people who grew up in dysfunctional families are always attracted to that possibility, that potential that's not only inherent in their own family - to be the family that they wanted, desired and needed - but they translate that same possibility and potential to nearly every partner that they have.

It looks something like, well, you know, he's in pretty good shape, he's not the worst guy I've ever seen, and if I just love him a little bit more then I'll be able to bring him a little bit closer to his full potential. That will mean he'll be able to love me the way I want to be loved, the way I needed to be loved as a

child but could not be loved.

So, very often women or men will do this with their lovers or mates. They'll try to pump all their energy into that person so they'll be able to replenish their souls later. It's a pretty sad situation, to the point where most adult children from dysfunctional families actually end up taking on projects rather than people in relationships. This is my project today. Let me introduce you to him. One day he's going to arrive at his full potential and love me like I should have been loved all along.

Q You commented in Fathers Wedding how men seem to be slower to feel. Apparently there's some brain research indicating that a man can take up to seven hours to process a major feeling.

A That's true. There is a biochemical and physiological component to this.

There's also a sociological and conditioned one, as well as the physiological aspect which is not taken into account.

One is that men have been rewarded, both concretely and subtly, to not feel. So in some ways, like Pavlov's dogs, we've had the response to feeling conditioned out of us by being rewarded for doing so. That needs to be and is being addressed at men's gatherings and recovery meetings across the country.

The other component to the physiological aspect is that most boys have received physical abuse of a variety of kinds while growing up, particularly in the '30's, '40's and '50's. My contention is that when that happens the boy learns to shut down. To reopen his feeling self again takes a great deal of time and safety.

So, while we are almost organically and innately

slower we could speed up if some of these other things were addressed adequately.

Q I was looking at a wonderful sentence in your book, "When a woman asks to be let into their hearts men can't find the door." Is men's work and recovery work a good way to find this door into our hearts?

A Well, I think so, because that door is definitely there. It's always been there. But, like I say, where abuse of different kinds exists you kind of cover that door over with all forms of denial and addictions. Once that door is found, and it's usually found through grief, anger and sadness at what did happen, we begin to slowly open up again.

The more we recover from the traumas that caused us to shut that door in the first place the more likely we are to open it. The big mistake made by many women and men is believing that the door never

LEE

existed in the first place. That's why I put that in the book, to say the door has always been there. Every man I've ever worked with, myself included, has always wanted to love and be loved and open up, but when you get the kind of raising and stuff that I and many men received, it's just easier to keep the door shut and hidden from ourselves.

Q So, what we're talking about here is what a lot of Jungians call "the wound".

A Yes.

Q There's an interesting paradox that I'm hearing a lot more these days that we don't want to cast out our wound, because it turns into our gold or our gift?

A Absolutely, that's right. I mean something I've been telling folks, particularly in the last two years, is that on one level you want to commit your whole life to

recovery and healing and yet the other part of that is to accept yourself, wound and all; that there is nothing to heal. Once you've made some sort of conscious commitment to engage the healing process and do so committedly, then that is most all the healing you're going to get.

Q Sounds very pessimistic and optimistic.

A Well, it is. A lot of people don't want me to say that. They say, "You mean I'm not going to get massively different, better and better and more communicative or intimate?" I'm saying some of us might get that way, but my particular slant on things is that engaging the process of recovery and healing is the highest and best thing that one can do and the next highest and best is to accept ourselves exactly where we are in that process.

Had we ever known that

acceptance early on in life to the degree that I'm advocating most of us wouldn't be in the mess that we're in. Somehow or other people have gotten the notion that not only are we supposed to engage the recovery and healing process, but we're supposed to recover and be healed.

I don't think so. I've engaged the process practically as deeply as anybody I know and I'm not recovered. I'm not healed. But, I am a lot better off. That's the optimism, that I'm much better than I was ten years ago, that I feel better most of the time - that I feel at all - is the optimism. The optimism is because we're talking about and working on this stuff and the fruits of that will be observed two generations from now or in the next one.

Q My sense of it is that we're just beginning a multi-generational task.

A That's the optimism right there. Not that, hey, I've been living a dysfunctional life for 35 years and now I've been working six years so I should be recovered. Well, I don't think so. I think the fact that you're not committing suicide and on drugs is pretty good. Now, I'm speaking of me. I got my first beating when I was 14 months old. I mean, the fact that I'm even still alive is pretty good.

So there is pessimism, but I try to temper it by showing the wonderful optimism that's inherent in accepting oneself and saying if I don't recover anymore than what I've already done, I've already done more than I ever thought I would.

Q I think Thomas Moore in *Care of the Soul* tells us to be gentle with ourselves and to accept and realize that if you throw out the woundedness you're throwing out what could be the best and most interesting part of yourself.

A I think that's very true. I read his book and I agree with that particular aspect of it wholeheartedly. What I don't agree with is people like Hillman's take on it, where we've got to pre-occupy with healing. I don't agree with that at all, but I do agree with Moore that we should be gentle with our wounds yet still commit to healing.

Q Love it to death.

A Exactly. I mean it translates more than loving the wound. Even though it sounds trite it's really about loving yourself the way you wanted to be loved as a kid and couldn't be. If you don't start doing that you'll continue to expect your lovers, partners, wives and people like Robert Bly to do it for you. They can't do it. Nobody can be the mom and dad that we were supposed to have had and there's a lot of grief in that.

There's also a lot of freedom in it, once you accept and embrace it and start doing it yourself.

Q I was watching a bird break out of its shell on TV last night. I noted that the mother doesn't break the

bird's shell. The bird has to break out of the shell from the inside using its own beak and if it doesn't, well, it just stays there. I have the impression that the next phase of your work, regarding mothers and sons at mid-life, is related to this image.

A In many ways what my book is dealing with is the fact that many men are beakless. That is because we're still looking in many ways for the mother we never had to break us out of our shells. In my new book I'm saying that I dealt with my father stuff in some very deep concrete ways, thinking I'd already dealt with my mother.

I've realized that I'd only

scratched the surface of that and that I'd been looking for mother in many places, in the faces of the women I was involved with, from everyone I was involved with - particularly things like my audiences at my lectures and workshops. I was looking for validation and approval.

I realized that after seven, eight years of doing this that I had in many ways turned most of my audience into my mother. I was looking for that which would in some ways maybe give me the strength to break out of my own shell.

Now, interestingly enough, the mother created that. It is the mother that creates the chicken shells. Robert

Johnson has another analogy in his book about Percival wearing a homespun garment made by his mother that he wears underneath his armour. I looked at that very carefully and thought, "Oh my god, the armour is the wounding of my father."

I had to put on a tremendous amount of armour to deal with men, with my father and the patriarchy. But, I had this homespun garment that I call the mother complex underneath the armour which I hadn't yet removed. It was very fine, almost porous. You could almost see through it, but you couldn't quite get me naked. I knew that somehow or another I had the strength to break out of

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that shell, which is what I've been doing for the last couple or three years.

I've been having to question whether I've been looking for the mother approval, because my mother wanted me to be a counsellor, a preacher and a teacher. When I hit mid-life I hit it hard and I had to look and see if I was doing those things for me or for my mother and the mothers of the world.

It threw me into a pretty interesting, chaotic, despairing place that I've had to wrestle with for close to two years. So, I'm writing about that wrestling match now. I feel like a lot of men have the same struggle and are trying to

break out of their shells, particularly at mid-life, and saying they don't want to have this mother thing wrapped around them any longer. It's killing their relationships, it's killing them. That's kind of what the book is about.

Q Speaking for myself, the mother's tendrils are much finer and more delicate than the father's. Okay, father wasn't around and he was an alcoholic or he didn't hug me when I got my A's or whatever, but my mother was there making up for all this missing stuff. It's like crazy glue on the end of your fingers or your heart.

A It's very sticky and very far-reaching. What you're

saying is exactly true. I mean, the father thing was so fucking obvious.

My mother came to me. She's been in recovery, very deeply, progressive recovery, for about six years now. After reading *My Father's Wedding* she said, "I really don't feel that you've done with me yet."

Q Oh, thanks mom.

A She was a transformed woman because of her recovery and she said she didn't think I'd done with her yet what I'd done with my father. I said oh, my god, she's fucking right. I'd been trying to deny it for so long that even somebody like her could see all about

it once they read the book. So, that's when I began dealing with this and seeing how sticky it really was. She and I had to go through some hellacious times over the last few years because I was, like we all do, confusing the past with the present in some ways and laying the past on the present person. We got through it and actually are now better friends than we would have thought possible.

Q I see it as a positive process where we can relate more as human beings than mother/child dependents.

A My mother and I talk more like equals and friends now, but last

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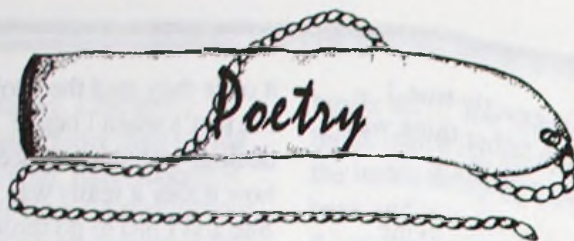
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compiled by Graham Good

Rilke poem translated by Graham Good

Drums

Warming our drums in the sun
they are reptiles we can swim with
insects we quickly touch
mothers we slap and adore
children we blow into life
fathers whose dance we imitate
mocking their legends
and the press of their feet
in the cave where we sit alone.

Warming our drums in the sun
they are nets splicing our hands
a delta of wounds and hunger
where gold meets sharks and snow
finds the stains of tobacco
tubers are a web of sap
blades from the sea's smooth mouth
tails are slapping the forest's leaf
and radios of the dead are listening.

Warming our drums in the sun
letters arrive like raindrops
an old friend puts his eyes on ours
his love, his challenge, his despair
fills the room with cheekbones.
It goes from granite to saliva in the hand.
These oaths are as fierce as humming birds
this ointment is as silent as drums.

David Greenslade

Woodcutting

for my father

When I think of him now
He is the woodcutter.

He had an eye
for a dying tree, and knew
When time had come

... wood chips fountain, sudden memory
the rise of a saw in the throat of a tree
The growl bears down and the muscled arm hardens ...

This is a memory
He is not, with me

There is a bowl, my sister has it
Birch-grained wood, carved on my knees
He cut it from the living tree
And I waxed the ends, down upon my knees

I wonder
Did the tree hurt as much, as I do
For thee?

My father: give me your sweating smile
That tells me the end of a good day's work
I will carry the wood and split every bundle
Pile it solid, for the snow will work
Careful and slow as it worked on you

Give me one more, I'll get it right
I wait for your answer
Alone, tonight

October 1989
Burton

On Reading Yeats Again

The familiar voice of remembered youth
The Irish song of human truth
Grows clear and sharp with times' advance
As wistful heart declines to dance
Where once it led. His gnarled words
Still rise from the page like wounded birds
And lost in grey twilight overhead
Cry the folly of being comforted

Burton

The Third Duino Elegy

It's one thing to sing of the woman you love.
But quite another to sing of the guilty
prohibited river-god in the bloodstream.
The lover she only knows at a distance
himself knows nothing of Desire the Master,
who, often before she can soothe her love,
often as if she doesn't exist,
emerges out of his solitude, streaming
from fathomless depths, raising his godhead,
rousing the night into endless uproar:
the bloodstream's Neptune, with terrible trident,
with dark breath blown through the fluted shell!
Listen: the night is moulded and hollowed.
The lover's desire for his beloved's face
and his inmost insight into her innocence--
both of them come from the innocent stars.

It wasn't your doing, or his mother's either,
that his eyebrows arched with such expectation.
And it wasn't for the girl who felt their imprint
that his lips acquired such a sensual curve.
Do you really believe your entry on tiptoe
shocked him so much--when you move like a breeze?
You jolted his heart; but older terrors
rushed up in him at the shock of that contact.
You call him, but can't quite banish their darkness.
But he wants to escape, and does so, relieved--
he settles down in your heart and begins:
himself. But how could he *start* from himself?
Mother: you made him small; you began him
He was new, and you curved a friendly world
around his opening eyes, and shut out the strangeness.
Gone are the years when you sheltered him simply from
the upsurge of chaos with your slender figure.
You hid a lot from him this way: the bedroom
he always suspected, you rendered it harmless,
and out of your heart full of refuge you made him
a humanized space mixed in with his night-space.
Not in the darkness, but in your nearer existence,
you set down the night-light that shone with friendship.
Every creak you explained with a smile,
as if you knew when the floorboards would do it.
He listened; your quiet departure soothed him.
His Fate retreated, tall in its cloak,
behind the wardrobe; his restless future
merged with the folds of the swaying curtains.
And he himself, as he lay light-hearted

behind the sleepy eyelids you gave him,
sweetly dissolving in precious sleep--
he *seemed* well-protected--but who was watching
to hinder the primitive inner floods?
The sleeper was reckless there; asleep,
but feverishly dreaming, giving in to it.
Untried and uncertain, he soon got entangled
in the spreading offshoots of inner upheaval,
already enmeshed in choking undergrowth,
in bloodthirsty shapes. Gave in to it. Love it.
Loved what was in him, his innermost wilderness,
a primitive forest against whose ruin
his heart stood out light green. Loved
and left it, went down from the roots of himself
to a vaster origin, dwarfing his birth.
Descended, loving, to the older bloodstream,
down to the canyons where lay the unspeakable,
still wet from the Fathers. And every horror
acknowledged him, winked in complicity.
Monstrosity smiled. Mother: you've rarely
smiled so sweetly. Of course he loved it--
it smiled at him. He loved it *before* you--
for even then, when you bore him inside you,
all this was dissolved in the amniotic fluid.

You see, we're not like the flowers, who love
for only a year; a primitive juice
comes surging up in our arms when we love.
Girl: we didn't love a particular
future lover, but countless swarms of them.
Not a particular child, but the Fathers,
who lie in our depths like the ruins of mountains,
and all of this silent landscape
under a clear or a cloudy Fate:
all of this preceded you, girl.

And you yourself unwittingly summoned
primitive ages up in your lover.
What feelings rose up from those vanished beings.
What women hated you there. What sinister men
you awoke in his youthful veins.
Dead children reached for you. Gently, gently--
love him dependably every day,
lead him to the edge of the garden,
outweigh the Night... Restrain him...

R.M. Rilke

Douglas Gillette, long-time collaborator and co-author with Robert Moore (King Warrior Magician Lover: Rediscovering the Archetypes of the Mature Masculine, and the companion volumes The King Within, The Warrior Within, the Magician Within, and the soon-to-be-released The Lover Within) is also a lecturer and facilitator for men's work and gender issues, a student of world mythology and religion, a private counsellor and an artist.

Doug spoke to Michael Bertrand in early April about the need for men to reconcile and acknowledge their warrior and lover impulses.

Q What does it really mean to say that the lover and the warrior are two poles of the masculine psyche and need balancing.

A If we think about the lover as the male instinct for attachment, affiliation, even merging with another, others and the universe, as in love and in mystical, spiritual impulse, and then if we think of the warrior as the impulse or instinct for autonomy and aggressive

action, including aggressive self-affirmation and affirmation of boundaries, I think we can begin to see how a balance is needed between those two instinctual energies.

If a man is off-balance and, let's say, possessed by the lover he's going to know very well how to merge, but not how to define himself as an individual self, which, whether we like it or not, is part of the burden and responsibility of being finite creatures.

On the other hand, if he's possessed by the warrior he's likely to lack the urge or capacity for tender, sweet giving of himself.

It's really when a man mixes the two together that he can become simultaneously self-affirming and affirming of others.

Q You've said in some other writings that quite often the masculine, if it's

too in touch with the lover without any boundaries, does not have a real sense of what it is to be a man at all.

A Yes. I think there's a further complication, too. If a man cannot affirm his boundaries and, behind those boundaries, a core identity - in other words, affirm and assert and go after the fulfillment of his needs, particularly those we feel on an instinctual level - then really he's not going to be able to love in a healthy way.

We need to be able to love from a position of strength. If we can't do that then we get into all these things like co-dependency and a sort of boundary-lessness and identity confusion, and the resentment that comes with feeling like I don't have defensible boundaries and a powerful self.

Q There's a lot of negative imagery about male

aggression, that it needs to be sublimated to the lover energy, to the more feminine energies perhaps, because it's had such a bad run on the earth and caused so many problems.

A Well, here's my take on that. There's no question about the fact that partly because of the way our brains and bodies are set up as men, and partly because of the fact that we have on average ten times the testosterone level that most women have, there's no question that male humans are dangerous animals. There's no question about the fact that we are responsible in that obvious sense for probably the majority of the carnage that's taken place on the planet. However, I think it's very important to make a few distinctions here. One is that aggression is not the same thing as physical violence. Aggression, properly understood, is a strong self-affirmation and

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GILLETTE

even affirmation of the right to life, let's say, of a man's family, of his tribe and nation.

The second point to keep in mind, I think, is that it's that aggressive energy that was evolved for and was effectively, on balance, protecting women and children, originally from predators as animals and later on in history from predators as other groups of humans. I think we need to ask the women of Tahiti if they were happy about the fact that their men were not accessing the warrior very well when the Europeans moved in on Tahiti and enslaved the men and children and raped the women.

A third point is that there is, in my view, a new sexism around, which demonizes male aggression and violence, but will not take any responsibility for female aggression and verbal, emotional and, yes,

physical violence. If women do not have a proclivity to organize for large-scale violent activities like war, they do have the proclivity to be verbally, emotionally and physically violent in the home.

The physical aspect of women's violence in the home setting has been suppressed for twenty years, but there's plenty of information now that is beginning to come up through articles and whatnot about what is really going on in terms of domestic violence. Women are fully implicated in domestic violence against children and against their mates.

So, obviously testosterone is not the whole story. It's a simplistic and actually slanderous, in my view, to try to off-load all the sins of the human race on to males. It's time both men and women acknowledge the fact that women have

shadows and that they also have a warrior potential that they need to integrate and take responsibility for as well.

It is male aggression, testosterone, that has built our civilizations. Now, we may agree with Freud that civilization is basically neurotic, but how many men or women want to give up their cars, washing machines, electricity, computers and on and on and on. Civilization is by and large a product of male aggressiveness.

I'm not just into the politically correct thing or the simplistic demonizing of the male warrior. I understand where it's coming from but I think both men and women, all human beings, must take responsibility for how they slide from aggressive self-affirmation into verbal, emotional and physical violence.

Q So I suppose that's where the lover comes in, as a sort of a balance where there can be some vessel in which this energy can feel safe to be manifesting.

A Absolutely. You know, it's interesting. I think it's when people are possessed more or less by the lover and do not feel that they have firm boundaries or identities which they can aggressively affirm that the situation is set up for violent acts.

If the warrior is allowed, mingling with the lover so that there is the safety you're suggesting, to express itself legitimately, in proportion, as a part of our total personalities, then violence is reduced.

It's when we do not acknowledge the warrior and do not value the gifts that it has to give that violence is most likely to erupt, in my view.

I would qualify what I just said by saying also that it's possible to set up societies that literally worship warrior energy and go overboard and become possessed by it through that

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worship. I still think that behind that is wounded lover stuff. Somebody once said that rage is hurt plus fear, is anger plus fear. I think anger is legitimate, but when we're afraid to express it in reasonable ways then we become rage-full and that leads to verbal, emotional and physical violence.

Q Speak some more about how this lover has been so wounded.

A My basic reading of every human life I've ever known, my own included, is that there is no way to get through this life, even childhood and maybe especially childhood, which is where our characters are basically formed, without being wounded pretty

severely. I think life itself, as well as being pleasant and joyful and pleasurable, is also toxic. There's no way around that.

In most families and most places and most historical epochs, enthusiastic, shameless, pleasure-seeking innocence and joy in human beings is pretty well targeted and squashed. You could argue that wounded parents, who have been deeply and profoundly frustrated in their attempts to express themselves enthusiastically and joyfully, then envy the life in their children and attack it. I certainly think that's true.

I guess I'm saying that even in the best of circumstances we get wounded in our

joyful enthusiasm and our desires to bond happily and harmoniously with others. Add to that societal norms, which are communicated through our parents to us and which, for one reason or another, have literally targeted the lover in children, and you've got a mess. You have this severe wounding that the media, for all its fascination with physical abuse of children, hasn't even begun to deal with, this psychological abuse of children.

Q You're equating the lover, then, with spontaneity, creative expression and all those things.

A Yes, with exuberance and joyful life force, the spontaneity of play, creativity, enthusiasm for

bonding with others, for particular interests and fields of learning. I mean it's a cliché almost, but nonetheless it's true I think: The notion of the little kid who asks his parents why is the sky blue and why this and why that, there is a love of wanting to know, of curiosity, that is a part of us. That comes out of the lover as well and it gets shamed in most kids.

Q So to be able to follow what we want to do in life we first have to love it and then we have to be able to have enough warrior energy to have the drive to get it.

A Right.

Q So many people are frustrated on both levels.

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A Yes, they are. If we think about the warrior in the terms you just spoke of, I think it's not true that men have integrated or accessed their warriors well or better than women have. I don't see men who are able to act effectively to get what they want either. I don't see men who have a clear sense of who they are or who are fighting for their lives or for actualizing their lovers, the things that they love and love of themselves. I don't see it.

I see men who have been profoundly disempowered, both in their lover and in their warrior.

Q How do we get out of some of that bind?

A Well, I think the goal is

shamelessness, which is not social irresponsibility. I don't think there's any substitute for working with the inner child. I don't think there's any substitute for visioning what we want and then beginning to act in our own behalf, step by step, increment by increment, beginning with small things perhaps and moving on to larger things. As scared as we are, men have to get around to affirming in their relationships, marriages, at work and everywhere else what it is they want and need. As you know, there are a lot of different techniques.

In Bob's and my books we have a lot of how-to material. So while the goal is easy to state - shameless self-actualization - I think

it's true there is no way for us to get to that spiritual condition unless we are willing to do the hard inner and inter-personal work that's required.

Unfortunately that's when most people fall off. They go to four counselling sessions and decide it's too much work or too painful or they go to a few workshops, get excited and then go back to work or home and get discouraged. What is that saying, that nothing of worth was ever won without hard work?

I think it's not just that we human beings have to work in all kinds of ways. I think it's that being a human being is work. To become an authentic person who is shamelessly self-actualizing

and thereby empowered to make the world a better place for himself, his loved ones, his tribe, his people, his nation, the planet, other species is work. There's no way around that.

Q This work is looking at all the stuff that is there that is stopping us from being that shameless self-actualized person?

A Yes, I think so. Very broadly speaking I think the work is partly archaeology, digging into the sources of what blocked us in our expressions of the lover, the warrior and also of the magician and the leadership potential, which we talk about as king and queen. You have to do the archaeology, the digging. Then,

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John Lee Interview

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summer, it was interesting, we had this shouting match. Now, we have never raised our voices to each other at all since I was an adolescent. It just never happened, particularly in the south. You never raised your voice or showed disrespect to your mother.

She came for a visit and we just went at it. Stuff was brought up from the past, that was still current. We went after it. I was yelling at her and cussing and she was yelling and crying. When we got finished we hugged each other.

She called me about two weeks later and asked me, "Are you doing okay?" I said I was doing better than I'd done in a long time. She said, "Me too, but the main thing is I feel so much lighter. I feel we've gotten so much stuff out. How did we ever go 42 years without ever being this real with each other?" Well, we were both caught in our patterns, the hero and the victim. Heroes don't yell at victims.

So it was a wonderful confrontation that changed my life.

Q This is totally different than the yelling and screaming matches that come out of sitting around drinking all day at one of those big family events.

A My dad had those. Me and my mom never did,

because you just weren't supposed to do it with your mom, but my dad and I would just yell at each other. That was different from this, which was a truth-telling where sometimes yelling had to occur. This was very functional and healthy and very much a clearing.

And, rather than walking away feeling heavier and more disconnected, which was the kind of conversation you're talking about at the dinner table half drunk, we walked away from this feeling closer than ever before, connected like we never had and feeling lighter than we ever had. It's literally a body sensation of this is right, this is what was supposed to have happened all along. I could feel it in my body because I can feel the lightness in my body, as opposed to having those dysfunctional conversations where I go away feeling so tired and drained and heavy.

Q Can you tell us about the workshop you are doing in June? Is it a mixed workshop?

A I'm doing a Friday night talk for men and women and then a Saturday/Sunday day long event for men and women. I am looking forward to doing a mixed workshop. We are going to deal with a lot of stuff that both men and women are wrestling with today. In particular we will work with the material in the mother book and also with my new book coming out this June on anger. ●

Doug Gilliette Interview

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also visioning - what is it that I really do want to be, to express, to contribute. Third, is action, to actualize ourselves. I think those are basically three broad categories.

The inner child work has plugged in at all of those levels, but there's also the envisioning phase of inner work. I would argue an important part of that is envisioning and making imaginal connections with the archetypes, these basic powers and instinctual energies, and calling upon them to aid us.

I think if a man is willing to dig in and do the work - it takes anywhere from two to five years, pretty intensive inner work, but it pays off.

Q Of course, we're in a society that wants everything tomorrow or yesterday.

A That's unfortunate, but it's just completely unrealistic. I understand it. I understand the impulse. I want instant gratification too, but we're not in paradise. Through doing inner work we can embody a significant amount of that paradise. We can bring it back into our lives, but not with a pill or one seminar.

Q So why should people come to the seminar that we're planning in June?

A Well, because seminars can, at least, help kick-start

people. They can help them come to a more insightful condition. Seminars can help people begin the work, I think. If they go periodically it is encouragement and can have a deepening and augmenting effect on their work.

Q It also gives people a time to be together with others doing the work.

A Yes, yes. In terms of doing the actual work where the rubber hits the road, for men I think of ideally they would be doing individual work with an individual therapist, hopefully someone who understands some of these deep gender issues and isn't trying to make men into women or women into men either, for that matter, which was the old Freudian thing.

In addition I think men's support therapy groups are just fantastic. The groups I facilitate at seem (to offer) a tremendous empowerment for the men (and myself as one of them), when they have the support of other males in unity. Especially men now - you can say housewives in the 50's, but now it's men in the 90's who are profoundly isolated from one another and it's just way too much to expect that a man cut off from other men, other beings who through over-emphasis on competition etc. or perhaps on individuality over community - cut off from other beings just like them (can do it on their own).

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Doug Gillette Interview

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Women cannot understand us. Our mates cannot understand us fully in my view, in my experience, nor can we understand them fully. But, men understand men. Given the opportunity to form communities they understand each other and

that is immediately healing.

Q Thank you.

A I enjoyed it.

In June, Doug Gillette will be in Vancouver.

See Events Calendar and ad on page 11 ●

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What We're Not

► page 6

space for me. Then I'll be able to act for the betterment of all, instead of just me.

Then, maybe, I might have a chance to understand women, those creatures who do not appreciate their impact on me, many of whom say, or imply, that we're in control. Not!! How could I honour them, or even know how to honour them, if I fail to honour me? And which comes first? How could I hear them if I can't hear me? Or, vice-versa?

So please, don't ask me to condemn my fellow man, especially in hidden ways. Feminism and men's work are great for same gender help only. They're both needed. Crossing those bounds is fraught with misunderstanding. Don't help me - know me, and help me know me, if you can. Know yourself first, or even through me. Let's listen. Feedback and criticism are welcome but judgements and control are for losers. They get in the way of self-directed action. Let's stick to what we are. ●



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Limited to 27 men, send \$75. (\$25, non-refundable) deposit by July 1st to:
Vancouver MEN, 3392 West 34th Avenue, Vancouver, B.C. V6N 2K6

Contact David Hanley 732-3713 for further information

Tom Daly, PhD is a teacher, counsellor, writer, master of ceremony, mask maker and dancer, with over 15 years experience in leading men's groups. His doctoral work explored initiations of contemporary men and the importance of sacred ceremony in that process.

rage brought forward an abusive, clinging, needy and powerless side of myself. I began to see how much of a desperate and tyrannical little boy I was, dressed up seductively as the good spiritual father. My partner brought out passion in me-- the best and the worst of it. I had experiences of tenderness and intense love and levels of sexual feeling I had not known, along with fits of rage and verbal attacks. At the same time, work with my therapist taught me to recognize that life is feeling, and that relationship is one person responding to another on a gut

level. She would always bring us back to the moment, to the body, to the truth of what we were actually feeling rather than the head's ideas about what was the appropriate, acceptable, effective, or simply habitual response. I learned a lot about emotional truth, getting to the core issues, and perceiving on a deeper intuitive level.

Miserable as I often was, something strange was happening. I began to lose my sense of emptiness-- which, it seems, was a legitimate experience of the missing parts of me. As my

own feelings were filling me up from the inside, I began to feel fuller, more solid, more present in my body and more available to others.

So that is how I met my inner woman. We now have a deepening if inconsistent relationship. It's been a tumultuous journey full of seductions and betrayals -- just like the dramas with outer women! We are not married yet, but there is a growing trust and respect, surrender and commitment, in spite of all the struggle and resistance. Perhaps it would be fair to say we are engaged. ●

DRUMMING & DANCING FOR MEN & WOMEN

COME PARTICIPATE IN
THE PRIMAL ENERGY
AS THE DRUM
FEEDS THE DANCE AND
THE DANCE
FEEDS THE DRUM.

Bring percussion instruments if possible.

May 27 and June 17

Macdonald Elementary
School (gym) on Pender
1950 E. Hastings St.
at Victoria.

7 to 10 p.m. Drop in Fee \$5.

CONTACT DEAN
929-1912

sponsored by
Vancouver MEN

6 NEW BOOKS TO NOURISH MEN THIS SPRING 9

A SELECTION OF FINE WORKS FOR THE SOUL, FROM AMONG THE MANY NEW TITLES IN THE STORE

MICHAEL MEADE'S **MEN AND THE WATER OF LIFE: INITIATION AND THE TEMPERING OF MEN** is the main wonderful book of this season. It will be out in June, is \$26.00 in hardcover, and reads like Michael speaks, in his own inimitable, savvy and witty way. He is a storyteller and teacher who ventures beyond "the board room, the locker room, the waiting room, and the barroom" to reclaim a neglected resource for modern men: the multicultural Forest of the masculine heritage.

ROBERT MOORE & DOUGLAS GILLETTE'S **THE MAGICIAN WITHIN: ACCESSING THE SHAMAN IN THE MALE PSYCHE** (\$26.50, cloth) has just been published, and their earlier **THE KING WITHIN** is coming in May in paperback.

Another difficult but important book often recommended by Robert Bly is ALEXANDER MITSCHERLICH'S **Society Without the Father** (\$14.50, paper), in which the repercussions of "father loss" are examined throughout society. Bly says, "It is an intense, difficult, and courageous book."

A few recommended titles on relationships include **WE TWO: COUPLES TALK ABOUT LIVING, LOVING AND WORKING PARTNERSHIPS FOR THE '90s**, edited by Roger Housden & Chloe Goodchild (\$14.95, paper) and **SOUL AND SENSUALITY: RETURNING THE EROTIC TO EVERYDAY LIFE** by Roger Housden (\$20.00, paper)

Banyen Books,

2671 West Broadway, Vancouver, B.C. V6K 2G2 Phone 732-7912

Events Calendar

Vancouver M.E.N.  events are for men only unless otherwise stated.

April

Brothers In Arms

April 20-25
ad on page 18

May

Male Survivors Group

Ten Thursday evenings
May 6 to June 24
ad on page 16

Discovering Courage

Evening workshop for men
Every Wednesday May 19 to June 23
ad on page 10

The Wild Guys Comedy:

four men of the 90's become lost in the woods during an men's awareness weekend. Arts Club Revue Cabaret, beginning May 19 info 687-1644

June

Stepping Into the Mystery:

A Lecture by John Lee
Men and Women in Relationships
June 4, 7 pm
ad on page 24

At My Father's Wedding

A workshop by John Lee
for men and women
June 5&6
ad on page 24

Roots of Gender: Understanding Primal Similarities and Differences in Men and Women

Public lecture
June 11
ad on page 11

Lover & Warrior: Holding the

Balance in the Male Psyche
a day for men
June 12
ad on page 11

Douglas Gillette

June 14 - 17
3 day workshop for men and women with Douglas Gillette co-author with Robert Moore of: King, Warrior, Magician, Lover.
Hollyhock #935-6533

Ongoing Events

Men's Wisdom Council

The second Wednesday of every month. 7:00-10:00 p.m.
see Happenings.

Evening of Drumming

Last Thursday of every month. 7:00-10:00 p.m. see Happenings.

Support Group for Men from Broken Relationships

ad on page 5

Sweat Lodge Ceremonies

enquires 535-7331

Upcoming Events

European Men's Gathering

Building a community to heal the earth July 18 - 23 info Ken Byers 619-224-4175, Box 1254 La Mesa CA 91944

Men: The Body and Energy

Aug. 5 - 8 ad on page 18

Coleman Barks

August 9-14, 5 day workshop Mysticism and the Artist with Coleman and dancer Zuleikha.
Hollyhock #935-6533

Tom Daly

September 17-24
Men's Leadership and Ritual Training
ad on page 20

Sam Keen

October - ad on page 14

International Men's Day

Second International Education Forum and Celebration February 7, 1994
for info: Tom Oaster, Box 10033
Kansas City, Missouri 64111

HONEST MECHANIC

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BERNIE PAWLIK
327-7112

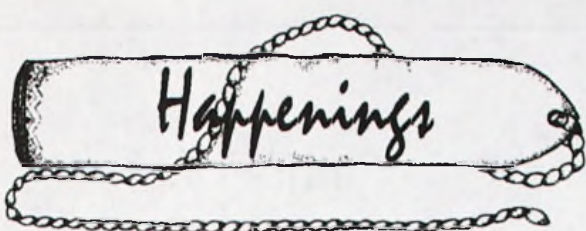
PAWLIK AUTOMOTIVE

#40-966 S.W. Marine Drive (near Oak St.) Vancouver

Three adult male survivors of childhood sexual abuse are needed for interviews for a Masters Thesis. Anonymity and confidentiality assured.

Please call

Malcolm Cameron 222-3326.



Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N. 290-9988.



Men's Wisdom Council

Often we are surprised at the humour, tears, wisdom or vision that comes forth from those participating. Meets the second Wednesday of every month. May 13th, June 9th, July 14th. Eastside Family Place/Britannia Centre 1661 Napier St. At Commercial, \$5 at the door. 7 to 10 pm



Announcing a New Evening of Drumming for Men & Women

This evening is open to men and women who would like the opportunity to express themselves through rhythm and movement. Come participate in the primal energy as the drum feeds the dance and the dance feeds the drum. Bring percussion instruments if possible. May 27, June 17. No drumming in July and August.

Macdonald Elementary School (gym)
1950 E. Hastings St. at Victoria. 7 to 10 p.m. Drop in Fee \$5. Contact Dean Rath 929-1912.



Does your men's group have a contact person for Vancouver MEN? We invite you to have a contact person with Vancouver MEN. It provides us with a quick way to spread information about events and activities in the community. Please phone us at 290-9988.



Handbook for Starting a Men's Group.
Contact Vancouver M.E.N.



Ritual Men's Group
There is a group of men who meet once a month for a whole day to do ritual work. Contact Michael 224-4840.

Vancouver MEN

is seeking residential workshop space within 1 1/2 hours drive from Vancouver, for weekend and 7 day events. We need cooking and sleeping facilities with a lot of very private outdoor space.

Phone 290-9988

FATHER'S DAY CELEBRATIONS

Any one interested in planning and/or attending a community celebration of Father's Day please contact

John Brozak at 732-0946

Sequoia Thom Lundy, M.A.

*Self-Healing
and
Stress Management*

*Certified Biofeedback
Yoga --- Bodywork*



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Vancouver, B.C. V6J 1M4
(604) 731-4441



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3036 West Broadway,
Vancouver, B.C. V6K 2H1
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Rockwood Centre

The right atmosphere to enhance your retreats and workshops. Semi private on suite rooms sleep 24. Seminar space for 12 - 200.

Call (604) 885-2522

or write
Box 767-a
Sechelt, BC
V0N 3A0



Author of
The Flying Boy
&
At My Father's Wedding

JOHN LEE

A WORKSHOP FOR MEN AND WOMEN

At My Father's Wedding

Saturday, June 5 & Sunday, June 6

10:00 am to 4:30 pm

Sheraton Landmark Hotel, 1400 Robson Street

Tickets: \$240.00

Fathering, or the lack of fathering in childhood dramatically impacts the life, love, health and happiness of the adult man or woman. If dad was emotionally absent, critical, perfectionistic, physically or emotionally abusive, the wounds will appear in the man or woman's relationships and influence their ability to make healthy choices regarding partners, parenting and other major life decisions. Until we learn to reparent ourselves we will keep wanting and expecting someone else to play the role of the parent we never had.

This powerful workshop will look at ways we can heal the Father wound, let go of our fathers, feel the holes they left in us and give healthy ways in which to fill that hole with ourselves.

John is a compassionate, humorous and sensitive presenter. His workshops are informative and experiential, lively and fast paced.

FOR INFORMATION OR TICKETS CONTACT:
GORD THWAITES 524-5137

John Lee is internationally recognized as a leader in the fields of codependency, adult children and the mens movement.

John is the founder of the Austin Mens Centre, Publisher of MAN! magazine and leads workshops, trains therapists and facilitates Mens Gatherings internationally.

A LECTURE FOR MEN AND WOMEN

Stepping Into
the Mystery:

Men and Women
in Relationships

Friday, June 4, 1993 7:00 pm

Robson Square Conference Centre
Tickets: \$20.00

Tickets also available at:
Banyen Sound, Phoenix, Reflections,
Visions and Whitby's Bookstores

DIRECTORY OF SERVICES FOR MEN

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Note:

Services for Men was developed in response to a growing need expressed by men to know about resources for men in the Lower Mainland of British Columbia. The fact that an agency or person is listed here does not imply that the editors or Vancouver

M.E.N. approve or recommend the service provided by that agency or person, and conversely the exclusion of an agency or individual from this directory does not imply any disapproval. We have taken care to achieve accuracy. Since community services change so

rapidly, however, some omissions and mistakes are inevitable. We need to update this directory continuously, so please call us with new information or updates on existing information. Additions or changes should be communicated to Vancouver M.E.N. at 290 9988.

This directory was compiled by Dwight Moore and Les Leader and sponsored by Vancouver M.E.N.

The assistance of INFORMATION SERVICES VANCOUVER with information and advice is gratefully acknowledged.

MEN'S GROUPS

VANCOUVER M.E.N.
Tel: 290-9988
Telephone to join a men's group in and around Vancouver. Leave a message and we will get back to you. There is also a recorded message of upcoming events.

HANDBOOK FOR STARTING A MEN'S GROUP
Free to men forming groups in Lower Mainland
Tel: 290-9988

FAMILY SERVICES OF NEW WESTMINSTER
For Men Only group; and Dealing with Anger: For Men
Tel: 525-9144
An opportunity for men to look at their emotions and share experiences. In a group of peers, men can safely examine issues such as anger, intimacy, friendship, family involvement, jealousy, loss, feminism, and decision-making.

BURNABY FAMILY LIFE
Men's Support Group
Tel: 299-9736

RICHMOND FAMILY SERVICES
Men's Group: For Men Only
Tel: 278-4088
(details as above)

SINGLE FATHERS SUPPORT GROUP
Little Mountain Neighbourhood House, Vancouver, holds an ongoing group every Thursday evening 7 - 9 p.m. Childcare provided. No cost.
Tel: 879-7104 Mikail

SINGLE PARENTS SUPPORT GROUPS
Tel: 988-5281

NORTH SHORE FAMILY SERVICES
303-126 E. 15th Street
North Vancouver
Professionally led mutual support groups for single parents on the North Shore.

TODAY'S MAN; BROTHERS IN ARMS
pd Seminars
Tel: 247-9211
Contact: Jim Sellner
Gabriola Island

DIRECTED EXPERIENTIAL MEN'S GROUPS
Tel: 381-1469
Contact: Frank Quincy

REGIONAL COORDINATORS FOR MEN'S GROUPS

LOWER MAINLAND
Vancouver M.E.N.
290-9988

FRASER VALLEY
Evan Brett 534-0205

SUNSHINE COAST
David Evanson 886-9135

PRINCE GEORGE
Ralph Wright 562-3616

NORTHWEST
(Rupert to Smithers)
Richard Weiner 632-6382

KAMLOOPS
(Kamloops to Clearwater)
Rob Riddle 554-3112

SOUTH OKANOGAN
(Summerland to Okanagan Falls)
David Tauzer 496-5435

VANCOUVER ISLAND
Jim Richardson 383-7664

QUESNEL
Arione Gabriel
Box 4456, V2J 3J4

RESOURCES FOR MEN'S GROUPS

GERVASE BUSHE
facilitates men's work and provides group building events to suit your group's needs.
\$50 per session.
Tel: 251-5120

WILLIAM MANSFIELD
Runs men's groups on Salt Spring Island.

CHRIS JONES
An initiate of the Red Cedar Circle, teaches native drum making. Reasonable rates.
Tel: 737-4339

RESOURCES IN CANADA

AARON'S BEARD COLLECTIVE
Centre (anti-sexist men)
Ray Purdie,
Sherbrooke Community
301 Acadia Dr,
Saskatoon
Saskatchewan S7H 2E7

ALBERTA MEN'S RESOURCE CENTRE
4342-97th St.
Edmonton Alberta
T5J 3S2
(403) 430-0418

EDMONTON MEN'S COALITION
14155 26th Street,
Edmonton, Alberta
T5Y 1S2
(403) 476-9089

GATHERINGS OF MEN
43 Brighton Ave.,
Ottawa, Ont K1S 0T1
(613) 689-8669

ISLAND MEN'S NETWORK
35 Cambridge Street,
Victoria, B.C. V8V 4A7
(604) 383-7664

KINGSTON MENS
FORUM
99 York St,
Kingston, Ontario
K1K 1P9
(613) 542-1136

MANITOBA
MEN' S NETWORK
P.O. Box 26022,
Winnipeg, Manitoba
R3C 0P1
(204) 774-0590

MEN OF CHANGE
P.O.Box 33005,
Quinpool Postal Outlet
Halifax, Nova Scotia
B3L 4T6
(902) 434-4450 ext.384.

M.E.N.S. NETWORK
P.O. Box 280, Station C,
Calgary, Alberta
T3A 2G2
(403) 251-1531

MEN' S NETWORK
FOR CHANGE
17 Marley Place,
London, Ontario
N6H 2H5
(519) 432-1286

MONTREAL MEN
AGAINST SEXISM
913 de Bienville,
Montreal, QC,
H2J 1V2
(514) 526-6576

OTTAWA/HULL
MEN' S FORUM
P.O.Box 4197 Station E,
Ottawa, Ontario
K1S 5B2
(613) 738-4606

PRAIRIE MEN' S
NETWORK
Box 519, Belcarres,
Saskatchewan S0G 0C0
(306) 334-2451

TORONTO MEN' S
CLEARINGHOUSE
104 Spencer Ave.,
Toronto, Ontario
M6K 2J6

WHITE RIBBON
CAMPAIGN
220 Yonge St.
Toronto, Ontario
M5B 2H1
1-800-263-6276

RESOURCES IN USA

AKRON MEN' S
COUNCIL
3966 West Bath Rd.
Akron, OH, 44333
(216) 666-8185

ALLY PRESS
524 Orlean St.
St. Paul, MN, 55107
[Robert Bly's publisher]
(612) 291-2652.

ATLANTA MEN' S
CENTER
4893 LAVISTA ROAD,
TUCKER, GA, 30084
(404) 496-1183

AUSTIN MEN' S CENTER
P.O. Box 26280,
Austin, TX. 78755
(512) 477-9595

THE DANCING GROUND
Box 2645 Berkeley,
CA, 94702
(415) 236-2101

EAST BAY MEN' S
NETWORK
OAKLAND, CA.
(415) 652-7535

INDIANA MEN' S
COUNCIL
5002 Central Ave.,
Indianapolis, IN 46205
(317) 283-8701

INLAND NORTHWEST
MEN' S COUNCIL
Spokane, WA.
(509) 325-1794

LIMBUS
P.O.Box 364,
Vashon, WA, 98070
(206) 463-9397

MEN' S ALLIANCE
NETWORK
San Francisco
(415) 746-5404

MEN' S CENTER FOR
COUNSELLING AND
PSYCHOTHERAPY
2925 Shattuck,
Berkeley, CA.
(415) 644-8262

MEN' S COUNCIL
PROJECT
P.O.Box 17341
Boulder, CO 80301
(303) 444-7797/
444-3473

MEN' S NETWORK
P.O. Box 421690
San Francisco, CA
99414

THE MEN' S
RESOURCE CENTER
Portland, OR.
(503) 235-3433

MEN' S RESOURCE
CONNECTION
24 South Prospect St.
Amherst, MA 01002
(413) 253-9887

MISSOURI CENTER FOR
MEN' S STUDIES
PO Box 10033
Kansas City, MO 64111

NAPA VALLEY MEN' S
CENTER (707) 252-6676

NEW WARRIOR
TRAINING, PO BOX
87174, CHICAGO, IL
312-WARRIOR

ON THE
COMMON GROUND
1527-250 W. 57th St.
New York, NY, 10107
(212) 265-0584.

ORLANDO MEN' S
COUNCIL, P.O. BOX 462,
WINTER PARK, FL 32790

REDWOOD MEN' S
CENTER SANTA ROSA,
CA. (707) 546-4MEN

ROCKY MOUNTAIN
MEN' S CENTER
P.O.Box 6274 Colorado
Springs, CO 80934
(719) 570-0979
(303) 770-1182

SEATTLE M.E.N.
602 West Howe St.
Seattle, WA 98119
(206) 285-4356

TRI-VALLEY
MEN' S NETWORK
11883 Dublin Blvd.,
Suite A 250,
Dublin, CA 94568
(800) 870-MENS
(San Ramon, Amador
& Livermore)

TWIN CITIES MEN' S
CENTER 3255 HENNEPIN
AVE SOUTH, SUITE 45,
Minneapolis, MN 55408
(612) 822-5892

RESOURCES OUTSIDE OF CANADA

EVERY MAN
P.O. Box 459, Oxford,
UK OX2 2YH

MAL MCCOUEY
Dept of Social Work,
University of
Queensland,
St. Lucia 4075, Brisbane,
QLD, Australia

RAINER HUEBNER
Mana Retreat Center,
Manaia Rd.,
Coromandel

ASSAULTIVE MEN

BURNABY

ALTERNATIVES
TO VIOLENCE
Burnaby Family
Life Institute
250 Willingdom Ave.
Burnaby, B.C. V5C 5E9
Roland Bowman
Tel: 299-9736
Fax: 299-9731

CAMPBELL RIVER

FAMILY VIOLENCE
PROJECT
Campbell River
Family Services
#201-437 10th Ave
Campbell River, B.C.
V9W 4E4
Meike Coddington
Tel: 287-2421

CHILLIWACK

FRASER VALLEY FAMILY
VIOLENCE SERVICES
47416 Swallow Cr.
Chilliwack, B.C.
V2P 7R2 Jane Katz
Tel: 792-3738
Fax: 792-8090

COQUITLAM

WIFE ABUSE
INTERVENTION PROJECT
Share Society
1112 Austin Rd.
Coquitlam, B.C.
V3K 3P5 Liz Barnes
Tel: 931-3110
Fax: 931-3808

DUNCAN

FAMILY VIOLENCE
INTERVENTION PROJECT
Cowichan Family Life
#28-127 Ingram St.
Duncan, B.C. V9L 1N8
Norma Flawith
Tel: 748-8281

KAMLOOPS

FAMILY VIOLENCE
INTERVENTION PROJECT
John Howard Society
#4-375 4th Ave.
Kamloops, B.C.
V2C 3P1 Oliver Forsyth/
Andrew Favell
Tel: 374-3844
Fax: 374-7220

KELOWNA

DOMESTIC VIOLENCE:
A GROUP PROGRAM
FOR MEN WHO BATTER
John Howard Society
#202-1610 Bertram
Kelowna, B.C. V1Y 2G4
Diane Wilkinson
Tel: 763-1331
Fax: 763-1483

NANAIMO

NANAIMO
NON-VIOLENCE SOCIETY
55 Front St. Nanaimo,
B.C. V9S 5H9
Harvey Plouffe
Tel: 754-4450
Fax: 753-2767

NELSON

MALE VIOLENCE
INTERVENTION GROUP
Nelson Community
Services Centre
701 Front St.
Nelson, B.C. V1L 4B8
Lena Horswill
Tel: 352-3504

NORTH VANCOUVER

ALTERNATIVES TO
VIOLENCE FOR MEN
North Shore
Family Services
#303-126 E. 15th St.
North Vancouver,
B.C. V7L 2P9
David McSherry
Tel: 988-5281
Fax: 988-3961

100 MILE HOUSE

CANEM LAKE
INDIAN BAND
Box 1030,
100 Mile House, B.C.
V0K 1E0 Denise Archie
Tel: 397-2227
Fax: 397-2769

PENTICTON

SOUTH OKANAGAN
SPOUSAL ASSAULT
PROJECT
Penticton Counselling
Services c/o 409 Ellis St.
Penticton, B.C.
V2A 4M1 Larry Martin
Tel: 490-8860
Fax: 493-4709

PRINCE GEORGE

PRINCE GEORGE
SPOUSAL ASSAULT
Northern Clinical
Services, 598 Kerry St.
Prince George, B.C.
V2M 5A9
Russ Winterbotham
Tel: 563-0128
Fax: 565-7119

PRINCE RUPERT

ANGER
MANAGEMENT GROUP
Prince Rupert Probation
132 1st Ave West
Prince Rupert, B.C.
Grant Bogyo
Tel: 627-0435
Fax: 627-0791

QUESNEL

PROFESSIONAL
COUNSELLING
RESOURCES
Box 4274, Quesnel
B.C. V2J 3J3
Jeff Dinsdale
Tel: 992-9525

SMITHERS

THE DOMESTIC
PEACE PROJECT
Passage House
Box 3836, Smithers
B.C. V0J 2N0
Carol Saychuck
Tel: 847-2595
Fax: 847-3712

TERRACE

NATIVE TREATMENT:
COUPLES SUFFERING
FROM FAMILY VIOLENCE
4726 Park St.
Terrace, B.C. V8G 1W1
Greg McQuarrie
Tel: 635-3585

VANCOUVER

VANCOUVER
ASSAULTIVE HUSBANDS
Yale St. Probation
Program, 2625 Yale St.
Vancouver, B.C.
V5K 1C2 Dale Trimble
Tel: 660-9234
Fax: 660-9241

FAMILY VIOLENCE
INTERVENTION PROJECT
Family Services of
Greater Vancouver
1616 W. 7th Ave.
Vancouver, B.C.
V6J 1S5 Nick Phillips
Tel: 731-4951
Fax: 733-7009

ASSAULTIVE
HUSBANDS GROUP
Catholic Family Services
150 Robson St.
Vancouver, B.C.
V6B 2A7 Roy McIntyre
Tel: 683-0281
Fax: 683-0220

ASSAULTIVE
HUSBAND'S PROJECT
MOSAIC
1720 Grant St.
Vancouver, B.C.
V5L 2Y7 Ninu Kang/
Rajpal Singh
Tel: 254-0244
Fax: 254-2321

ABORIGINAL MEN'S
DOMESTIC VIOLENCE
GROUP
Changing Men
Counselling
#503 - 402 W. Pender
St., Vancouver, B. C.
V6B 1T6 Bob Kiyoshk/
Bruce Wood
Tel: 669-5875

ASSAULTIVE HUSBANDS
PROJECT
Court ordered treatment
program for men.
Referrals made through
Greater Vancouver
Family Courts. For
information regarding
referral, contact either:
Jim Browning
Tel: 738-2154,
Dale Trimble
Tel: 736-3213

FAMILY LIFE
EDUCATION: ANGER
MANAGEMENT,
MEN IN RELATIONSHIPS.
Family Services of
Greater Vancouver
Tel: 731-4951
Contact: Renee
Beauchamps

FAMILY VIOLENCE
INTERVENTION PROJECT
Tel: 731-4951
Contact: Janice Bell
12 week intervention
project for men who
batter who are not in the
criminal justice system.
New groups start every
four months; sliding
scale.

ALTERNATIVES TO
VIOLENCE FOR MEN
North Shore
Family Services
David McSherry
Tel: 988-5281
North Vancouver:
Steven Kelan
Tel: 926-7851
West Vancouver: open
ended group, 24 weeks
participation encour-
aged. Assessment fee
\$40, group fee: \$200 for
12 weeks, Priority to
North Shore residents.

SHARE SOCIETY
Coquitlam
Tel: 931-3110
Contact: Susan Wiggins

ALTERNATIVES TO
VIOLENCE FOR MEN
Burnaby Family Life
Tel: 229-9736

NATIVE FAMILY
VIOLENCE COUNSELLING
Helping Spirit Lodge:
Native Education Center
- for Native men
Tel: 873-3761
285 E. 5th, Vancouver

GROUPS FOR SEXUALLY
OFFENDING MEN AND
FOR BATTERERS.
Chris Thompson
Tel: 660-6834

VICTORIA

VICTORIA FAMILY
VIOLENCE PROJECT
2541 Empire St.
Victoria, B.C. V8T 3M3
Alayne Hamilton
Tel: 380-1955

WILLIAMS LAKE

ASSAULTIVE HUSBANDS
PROGRAM
Williams Lake Crisis
& Counselling
#200-369 Oliver St.
Williams Lake,
B.C. V2G 1M4
Gail Gustafson
Tel: 398-8224
Fax: 398-8250

SEXUAL PREFERENCE RESOURCES

Gay and Lesbian Center

Tel: 684-6869
1750 Bute Street,
Vancouver

Gay and Lesbian Educators of B.C.

Tel: 684-2127 Contact:
Keith Jarvis. Meet 2nd
Wed of every month.
Support for gay/lesbian
teachers, efforts made to
educate teachers and the
public. There is no
pressure for a teacher to
come out or be out.

Hominum

Tel: 684-6869
Support group for gay men who are married, separated
or single. Inquiries are referred to a member of the
outreach committee. The outreach approach may
progress from a telephone contact or non-threatening
personal meeting to an invitation to a weekly group
meeting or a monthly potluck supper. Newcomers are
not pressured to join or to participate in discussions.

SEXUAL ABUSE

ALTERNATIVES TO VIOLENCE ALLIES IN HEALING SURVIVORS OF CHILDHOOD SEXUAL ABUSE

Burnaby Family Life Institute Programs For Men

Tel: 299-9736

A wide variety of parenting programs (some specifically designed for fathers) are offered each semester.

VANCOUVER SOCIETY FOR MALE SURVIVORS OF SEXUAL ABUSE

Tel: 682-6482

A non-profit society offering individual and group therapy for male survivors of sexual abuse: couples' men. Publication of the Island Men's Network. Financed by donations.

SARA (SEXUAL ASSAULT RECOVERY ANONYMOUS)

Tel: 584-2626/584-2888

Non-profit society for survivors of childhood sexual abuse. Offers peer-related self help groups for adults both male and female. All inquiries, meetings are completely confidential, first names only at group level. Group meetings throughout the Lower Mainland. Also offers two support groups for adult male survivors.

PRIVATE PRACTITIONERS

Lowell Alexander Ph.D.

Tel: 737-6911

Counselling for men using Art Therapy and ritual with Depth Psychology/mythic orientation. For the pathos of compulsions, relationships, loss, and crises.

Ross Bartleman

Tel: 640-8075

Private Journal Design Instruction, Men's Journal Support Groups and Workshops

Peter Barkham, Ph.D.

Tel: 980-3726

Counselling and Transformation Therapy. Confidential, effective help for men working with trauma resolution, abuse issues, self-esteem, stress management, relationships and spiritual growth. Sliding fee scale.

Dan Bruiger, Counsellor

Tel: 739-1760/335-0005

Help in recognizing patterns of relationship and conflict, with self and others; accessing and safely expressing difficult emotions; owning the "shadow"; getting to core issues and personal truth; being with feeling in each moment.

Brian Callahan, M.Div.

Tel: 222-9291

A clinical counsellor offering counselling services for men who are survivors of sexual abuse, partners of sexual abuse survivors, issues with anger, relationship difficulties, depression, and the search for a healing of their identities as men.

Scott Carruthers, Therapist/Counsellor, Workshop Facilitator

Tel: 856-8524

Self esteem, grief work, adult children issues, dream work, adolescent and family, alcohol and drug addictions, parenting, individually and/or groups.

Bill Coleman, Ph.D. R. Psych. Psychologist

Tel: 684-7755

Gay men: Relationships and coming out. Men who are sexual offenders and victims of sexual abuse. Assessments for criminal offenders. Issues related to AIDS.

Mikail Collins, Registered Clinical Counsellor

Tel: 879-7104

Men's issues and employment counselling.

Jerry Glock, M.A.

Tel: 738-7495

Counselling and workshop services for men focussing on body release work, consultation for men's groups.

David Granirer, Registered Professional Counsellor

Tel: 737-0548

Counselling for men: Men's issues, adult children of dysfunctional families, depression, self-esteem issues, and dreamwork.

Earl Goldstein, MSW

Tel: 738 2177

Works with male survivors of sexual abuse, sexual orientation issues, sexual dysfunction, same sex relationship counselling. Conducts two psychotherapy groups for gay men.

Anthony Hamilton

Counselling for men

Tel: Van. 731-9668, on Pender Island 629-3036

Les Leader, Ph.D., R. Psych. Psychologist

Tel: 222-1116

Men's issues and male survivors of sexual abuse.

Sequoia Thom Lundy M.A.

Tel: 1-800-800 8486

120, 1857 W. 4th

Avenue, Vancouver, B.C. V6J 1M4

Stress management and health promotion counselling to individuals and small group classes. Learn and share relaxation skills such as gentle yoga, guided imagery, toning/chanting, meditation, and nurturing massage. Brochure available.

Lee Nicholas
Tel: 222-2838
Domestic violence,
sexual dysfunction,
men and pornography.

Steven Read
Tel: 736-3249
Life transitions, grief and
loss. Uses poems,
stories, bodywork and
counselling.

Derek Riddler,
Registered Clinical
Counsellor
Tel: 372-9750
Counselling support
service for men undergo-
ing individual or
relationship problems.

John L. Solano
Quest Counselling,
Evaluation and
Consultation Services
Tel: 875-1629
Specializing in transfor-
mational counselling
and movement for men.
Day, evening and
weekend appointments.
Sliding scale.

Sandy Siegel, Ph.D.
Tel: 321-8201
Special interest in males
partners of female
survivors of sexual
abuse. Ongoing groups.

A FEW POINTERS ON SELECTING A PRACTITIONER

Choosing a practitioner can be a confusing task. As with any type of service, there are some basic questions that can assist you in making an informed choice. Ask yourself: What are the critical issues and/or desired results for which you would like to obtain help? Do you have a preference regarding the type of therapeutic approach? Are there particular times of the day or week that would be best for you in arranging an appointment? Is there coverage offered by your insurance, health care plan, employee assistance program or compensation? With this in mind, select two or three practitioners and call for a short tel-

ephone interview. Briefly describe your issues or goals and ask if the practitioner is skilled in these areas. Ask a few questions about the practitioner's background and practices. What therapeutic approaches and techniques does he most frequently use? What are his professional qualifications and credentials? Is he registered with or a member of a professional association? How will goals be established? How will you know when therapy is complete? What arrangements can be made for paying fees? Will the provider accept the

type of insurance that you have? What are the practitioner's expectations of payment if you have to cancel or miss an appointment? Will there be an opportunity after the first or after a few sessions to review how things are going and whether to continue? Is there a waiting list? If so, how long before the first appointment? After talking with a potential practitioner, ask yourself: Did you feel a sense of confidence in this person? Did his approach seem to make sense to you?

Some practitioners are registered with professional regulatory bodies established by provincial law. This means that they have been approved by an

independent body which is also able to investigate any complaints of improper practice. Other practitioners may belong to associations which set standards for their members. You may wish to ask practitioners about their affiliations in your initial phone interview. After your initial phone interview don't necessarily make a decision, but take some time to consider your feelings towards this person and to consider the information you obtain. You might want to call back later with your decision or for more information-that should be fine with the practitioner.

MEN'S NET

Tel: (413) 586-5980

P.O. Box 627

Northampton, MA 01061

MensNet

Tel: (904) 760-4780

Ron Mazur, P.O. Box
4181, Ormond Beach,
FL 32175**FATHER BOARD**

Tel: (813) 785-3243

**NATIONAL
CONGRESS OF MEN**Tel: (602) 840-4752/
(602) 328 4377

Washington, D.C.

James Martin**(Attorney)**

Tel: 987-5297

Men's custody issues

EMERGENCY SHELTERS**Catholic Charities****Men's Hostel**

Tel: 684-7610

Offers emergency shelter for transient men at 828 Cambie St., Vancouver. Can accommodate 76 residents. Admitting hour from 4 to 11 p.m. nightly. Admission by referral from the Ministry of Social Services and Housing.

Central City Mission

Tel: 681-9111

233 Abbott St.,

Vancouver

Special care facility for long term care. 3 month residential alcohol rehab program.

**Dunsmuir House
for Men**

Tel: 681-3405

500 Dunsmuir St.,

Vancouver

Provides 198 bed shelter for men 18 years and over. Semi-permanent and transient beds. Referrals preferred. Recreation facilities and meals provided.

PRISONS/RELEASE PROGRAMS**B.C. Borstal Association**

Tel: 879-322

Contact: Jack Cooper

202 - 2425 Quebec St., Vancouver.

Inmate visiting in provincial and federal institutions, providing information and counselling/release planning assistance. Operates a post-release halfway house for young adult male offenders (18-23 yrs), on day parole or full parole and mandatory supervision. Older adult males accepted on a case by case basis.

Hobden House

Tel: 585-4493/872 5651

12817-104 Ave., Surrey.

Fourteen bed residential facility for men released from a federal institution, providing a bridge before entering the wider community. 24-hour supervision with structured program.

CANADIAN MEN'S MAGAZINES**EVERYMAN:**

A MEN'S MAGAZINE

Box 4617 Station E,

Ottawa, Ontario

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Ottawa-based men's magazine looking for a national audience. Pro-masculine with a pro-feminist slant, including socio-political articles as well as the semi-autobiographical. Quarterly \$20/yr.

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Editorial: Box 126

Emerson

Manitoba, R0A 0L0

Subscription: Bill Unger,

Box 85, LaRonge,

Saskatchewan S0J 1L0

Newsletter of the Prairie Men's Network. \$5/year

THE LODGEPOLE PINE

P.O. Box 280, Station C

Calgary, Alberta

T3A 2G2

Newsletter with articles and events, encompassing mythopoetic, psychological, and pro-feminist orientations. Published by Calgary based Men's Emotional Need & Support (MENS) Network.

Quarterly, \$20/year

MERGE

P.O. Box 9065 Station E,

Edmonton, Alberta

T5P 4K1

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